

從「善／對關係」 論聖多瑪斯倫理思想之特性

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本文之撰寫是以當代倫理學家對「善」、「對」兩概念的探討為架構，分析多瑪斯在神學大全中的相關論述。根據此一分析，可以發現若不把人侷限在塵世的有限生命上，而將人的最終目的置於彼岸享見神的本質，則我們可以遵循傳統研究多瑪斯思想之學者的觀點，視其為一目的論的倫理思想，但於此必須注意到在上述的前提下，「善」、「對」這兩概念是一致的，不會有衝突、矛盾的情況發生，由是而無所謂何者更具優先性的問題。相對於此，若單純的衡量道德行為本身，我們知道多瑪斯近則以理性，遠則以永恆律為判準，就此角度而言，他的倫理思想，無疑的具有濃厚的義務論色彩。

- 一、前言
- 二、多瑪斯倫理思想中「善／對關係」的初步分析
- 三、多瑪斯是義務論者嗎？
- 四、多瑪斯是目的論者嗎？
- 五、小結

一、前言

以往研究多瑪斯思想的學者，在論述多瑪斯的倫理思想時，往往把它貼上幸福論、主知論或目的論等標籤。當然，在這些標籤之下，我們可以清楚的理解到他們的著眼點，並由此而確切的掌握到在「某種角度」下，多瑪斯倫理思想所呈現出來的特徵。在這些區分裡，明白的顯現其哲學史上的背景與意義。如說它是幸福論，以表明它承襲亞里斯多德的學說；說它是主知論，以顯示它與主意論的區別。順此趣向，在

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**On the Characteristics of St. Thomas Aquinas's Ethical
Thinking : With Reference to the Inter-relationships
between the Good and the Right**

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Abstract

This study proposes, within the framework of contemporary ethical research on the concepts of the good and the right, to analyse the relevant treatises in St. Thomas Aquinas's *Summa Theologica*. From such an analysis it will be seen that if we raise man above the level of limited and finite existence, and instead uphold the Vision of God as man's final end, a consciously apprehended end towards which man moves, then we can accept the contentions and viewpoints of the traditional Thomists, which credit Aquinas's ethical theory as a Teleological one. However, such a premise presupposes that these two concepts, the good and the right, should be always concordant and compatible with each other; there should be no oppositions, no contradictions, and even no conflicts relating to the issue of priority between them. On the other hand, if we simply approach moral conduct itself, which in terms of Aquinas can be measured either from an immediate perspective by the human reason, or from an immanent perspective, by the eternal law of God, then we find that Aquinas's ethical thinking is undoubtedly heavily tainted with Deontology.